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view; and Knox, in his "The Development of Religion in Japan" (p. 27) asks justly:

How, indeed, could there be any ancestor worship when the family was only in the forming, and when family names were unknown?

Most interesting is the study of the ancient national character as inferred by him from historical passages (pp. 390 *et seq.*). Nachod arrives at the conclusion that the contradictory double tendency of the soul of the Japanese, still emphasized by modern observers, reveals itself in the early historical period—a medley of good-naturedness and hard-heartedness: on the one hand, inoffensive cheerfulness and exuberant enjoyment of life; on the other hand, solemn gravity and extreme disregard of one's own life and the lives of others, not seldom combined with malicious cruelty. The pages of Japanese history teem with most repulsive narrations of ruthless and barbarous acts on the part of emperors and nobles (see the long list on p. 236), and the chapter of imperial "crazes" is sadly enriched by the descendants of the sun-goddess. After all, it was only the mitigating influence of Buddhism and Confucianism which turned the Japanese of old from dull savages into a civilized social body. Knowledge of the history of Japan has spread but little among our public; and a study of its very oldest epoch under the guidance of a work of research like that of Nachod affords a better clue than anything else to a correct understanding of the Japanese people of the present time.

Of all previous books on the history of Japan, the present one has the great advantage of being thoroughly trustworthy in the facts which it submits, and of dealing intelligently and conscientiously with a most difficult portion of history, and one that presents an almost desperate task to any historian. At our universities it could be well employed as a text-book in the hands of students, the more so as quotations from English sources are kept throughout in the original. We look forward to the continuation of the work with great expectation.

B. L.

China and Religion. By Edward Harper Parker. New York: E. P. Dutton & Company, 1905. xxvii and 317 pp. 12 Plates.

The religious history of China presents a unique spectacle, in that all the great religions of the world have found a hospitable shelter within her domain, and even flourished there at one time or another. The teachings of Confucius and Laotse were nourished with indigenous beliefs, and may have even taken their starting-point from a common source. Then Buddhism came victoriously from India, and ever held a firm grasp over the minds of the masses. Persia contributed the doctrine of Zoroaster with the worship of fire; Manicheans and Nestorians introduced Christianity from Western Asia during the Middle Ages. Islam has won a great number of adherents, and Judaism made its appearance through a small immigrating colony of Indian Jews. Catholicism, Protestantism, and the Russian Orthodox Church were the last guests to take their seats in this international symposium. It is from this point of view—the historical aspect—that the various phases of religious life in China are expounded in a brief and thorough, matter-of-fact way in Mr. Parker's book, which is founded on his wide range of reading in Chinese literature, and on numerous critical papers formerly published by him in the course of many years. What we miss in the book is an exposition of Lamaism, which, ever since the days of the Mongol dynasty, has played a certain rôle in China, and was still upheld by the emperors of the reign-

ing house for political reasons. Another subject which the book lacks is a treatment of Siberian shamanism, which not only swayed the court of the Mongol rulers, but also still permeates the imperial cult of the Manchu dynasty. The last chapter is taken up with an interpretation of certain sides of Shintoism, which is quite out of place in a book dealing with the religions of China, but which is very welcome nevertheless, as the author makes some exceedingly good points in it. What Parker says about the religious tolerance of the Chinese (p. 6), deserves unlimited indorsement:

The Chinese Government has always been one of the broadest-minded and the most liberally inclined towards pure religion; it has never persecuted to the merciless and cruel extent once so common all over Europe; and when it has seemed to persecute at all, it has really only defended what it honestly believed to be its own political rights: it has never encouraged religious spite, mental tyranny, or the stifling of any free opinion that keeps clear of State policy, scandal, or libel.

What the author sets forth of Taoism and Confucianism is a fresco sketch in terse, epigrammatic style, contrasting the two systems in their salient points; but he does not show the inner connection of Taoism with the present popular religion, nor the interesting development of Confucianism into the State religion; nor are there any allusions to the peculiar imperial worship. It is strange that the important researches of Edkins and de Groot have not been utilized in the book. The difference between Laotse and Confucius is characterized with the words that the former was "a rugged, radical denouncer of the Jeremiah or Carlyle type," the latter "a man of comfort, order, reverence, and courtliness" (p. 31). Mr. Parker is quite right in looking upon primeval Taoism as the purest expression of Chinese religious thought and a strong intellectual and moral force in educated China. In the famous visit of Confucius to Laotse he is inclined to see an historical fact; while other scholars, like Chavannes, consider it as a mere allegory created by later popular imagination. A complete translation of the Tao-têh-king, in which Laotse's teachings are laid down, is given in an appendix.

The more interesting portions of the book are the chapters relating to the foreign religions in China,—Parsism, Manicheism, Nestorianism, Islam, and Judaism. It is a matter of regret that, in dealing with the religion of Mânî, Mr. Parker has not made use of the work of Dr. Müller, who, in 1904, deciphered many fragments of Manichean literature discovered by Grünwedel on his expedition to Turfan. The remark on p. 113—that "the very Chinese word for *Mânî* is borrowed from the earlier Chinese word used for the Buddhist *manî*, or 'spotless' (as in the words *Om manî padmê hûm* of Tibetan Buddhism)"—is not to the point. The two designations are quite independent of each other. The latter *mânî* is a genuine Sanskrit word, with the meaning of "jewel;" while Ma- (or Mo-)ni is a Chinese transcription of the foreign name of Mânî, the founder of Manicheism.

On p. 142 Mr. Parker speaks of the oldest Mohammedan inscription of China, dated A. D. 742, and stating some of the facts about the earliest penetration of Islam into China. "But no one," he continues, "has yet come forward to say that he has himself seen such alleged tablet; nor can any of the Europeans who allude to it give any better authority for their statements than the very modern (and only) Chinese works devoted to a study of the Mussulman question, none of which date farther back than 1651, and all of which bear evidence of defective or imaginative workmanship." I myself saw and inspected the tablet in question while at Hsi-an-fu in the summer of 1903, and procured a rubbing of the inscription, from a study of which I am fully convinced of its authenticity. If

the author says on p. 162 that the Koran does not seem to have ever been translated into Chinese, it should be remembered, of course, that the Koran has never been translated into any foreign language by the explicit command of Mohammed, and must be read in the original Arabic by all the faithful.

His consideration of the history of Catholic and Protestant missions he concludes with the remark:

It is regrettable to see what emphasis continues to be laid in ghostly circles upon the distinction between Protestants and Roman Catholics. Both sides are in China equally to blame in this respect; and the fact that two religions, derived from one and the same source, continue to wage an inveterate, if smothered, warfare one against the other abroad, is a poor example of Christian charity to offer to a sceptical people, who, as we have seen, have had freely offered to them for inspection every Turanian, Aryan, and Semitic religion in turn. When to this religious quarrelsomeness is added the political greed of the Christian powers, small wonder if Japan, without any Christianity at all, succeeds in morally gaining the upper hand.

If, to speak with Schiller, the world's history is the world's judgment, religious history is no less the judgment of religions.

In regard to Japanese Shintō, Mr. Parker makes a new and interesting suggestion (p. 251):

Shintō is a purely Chinese notion, not only as a specific word (having a specific meaning in the Chinese classics, which meaning corresponds both with the most ancient Chinese and with the most modern Japanese ideas), but also as a general philosophic term, which is so used at all stages of its discussion by the Japanese as to prove that such definite philosophical ideas as the Japanese have ever had are all founded on the "Book of Changes," the "Book of Rites," and the pure Taoist philosophy.

This observation, in general, is undeniably correct, Chinese influence being already revealed in some of the legends and customs of primeval Shintō, and the stream of philosophic thought with which it was later imbued being purely Chinese. Even the ascribing of victory by the Japanese "to the virtues of his Majesty" is a stock Chinese custom and a stock Chinese phrase, as Parker well illustrates (p. 259). But the sentence on p. 269, that "there is not a single instance in Chinese history of a sustained, noble, generous, and brave patriotic movement," is rather too sweeping. Need we remind Mr. Parker of men like Tsêng Kuo-fan, Tso Tsung-t'ang, or the censor Wu K'o-tu? Also in the older and modern system of Bushidō, contrary to his opinion, the influence of Chinese institutions is apparent: the Japanese harakiri finds its counterpart in the honorary suicides, and in suicides from the motive of protest, in China, and Korea; the psychological basis being the same in both cases, and the difference being only in the form of execution of the act or in the means selected to effect the suicide. Also the Chinese had their age of chivalry and their loyal and revengeful knights in the period of the Three Kingdoms; and it remains a question open for investigation as to how far China has been active in influencing Japan in this direction.

B. L.

Klimakunde. I. Allgemeine Klimalehre. Von W. Köppen. 12mo.
2d ed. Leipzig, Göschen, 1906. Pp. 132, pls. 7, figs. 2.

We are glad to notice the publication of a second edition of Dr. Köppen's excellent little book on Climatology, the first edition of which was dated 1899. The title has been changed from *Klimalehre* to *Klimakunde*, and we note also the prospect of a second part, as indicated by the designation of this volume as *I. Allgemeine Klimalehre*. The additions to the new edition are as follows: Section 3 is a new one. It gives a useful summary of the maximum and minimum values of the different climatic elements, and of the variability and the fre-